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of progress, not only of the Association, but of classical propaganda.

For this we need the enthusiastic spirit in full measure. The Classics may not, perhaps, recover their old-time prestige. There is not likely to be a repetition of former conditions; but their old-time values may remain and may be adjusted to the electrical present conditions—may be recognized as a force needed and to be reckoned with.

The classical spirit may live as a quiet, pervasive force, actuating a chosen few with peculiar aptitudes, finding a random and listless expression in individual utterance and in meetings more or less aimless and disconnected; or it may be asserted with all the vital energy and momentum of a united purpose.

In all that has been said the importance of the recognition and affiliation of the secondary school has been purposely emphasized. There is no thought of the abatement of the college or the university interest in the slightest degree. Among these the federal spirit is more nearly assured and will care for itself. But if the Classical Association of the Middle West and South can gather together and inspire with concerted purpose, not only the higher institutions, not only the larger secondary schools, but all the present myriad disunited secondary classical forces, it may rightly become the *nerve-center* of a classical organism whose ultimate influence it is not easy to compute.

The scheme of the larger, closer federation admits of no *fastidium*. There is no item in the classical system that is common or vulgar. The first declension is as worthy of respect as the thesis of the graduate. Neither are we to be ashamed of a healthful zeal for a systematic promotion of classical interest. A right enthusiasm is wholly decent, wholly laudable, and, at the present crisis, imperative. There must be no fear of a compromise of scholastic dignity in promotion. The Greek was more than searching and analytic, more than correct and calm; he was thrilled to the nerve-tips with a holy enthusiasm for expression, and his utterance was an evangel. To-day it is not enough, in the warring elements of the scholastic world, for classicism to maintain a dignity and self-containment, much less a complacency. It is not enough on the one hand to find a calm in the lotus-dream of a personal experience, nor on the other hand to consume all its energies in minute points of research.

There must be no shame in an executive enthusiasm that asserts the efficacy of the Classics even in an utilitarian age—that believes that there is still room for the Greek godhood even on the western prairies, and that is fondly confident that the classic spirit, though captive, may still lead captive its savage conqueror.

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## REVIEWS

Beginner's Greek Book. By A. R. Benner and H. W. Smythe. New York: American Book Co. (1906). Pp. xv + 391.

This book is prettily and neatly bound, the paper is of good quality and pleasing whiteness, the typography is clear and fresh looking, the plates and illustrations are well done; the volume is thus altogether attractive in appearance.

Within the covers are found sixty lessons followed by 124 simplified lines from the *Anabasis*, summary of forms and syntax, and vocabularies.

Each lesson consists of grammar and syntax, vocabulary ranging from six to fourteen words, an average of about fourteen Greek sentences to be translated into English and three to five English sentences to be rendered into Greek. The Greek sentences are disconnected and are intended to afford practice in the grammatical and syntactical principles involved in the lesson. The English sentences are intended to be translated in class without the aid of the book, and are, therefore, short and few. A few lessons, where the conjugation of verbs is presented, have also an exercise on verb forms to be located and translated.

The following will give an idea of the order in which the grammar is considered. The present indicative active of *-ω* verbs occupies the first lesson. This is followed by the imperfect, future and aorist indicative, the other tenses being reserved until much later. The *-ο* declension appears before the *-α* nouns. Adjectives of these two declensions are taken up in the ninth lesson, but adverbs and the comparison of adjectives are withheld until lessons 35 and 37 are reached. Personal, demonstrative, interrogative and indefinite pronouns appear respectively in lessons 10, 15, 21. The consonant declension is introduced in lesson 18. Lessons 22, 24 and 29 deal respectively with the subjunctive, optative and imperative and some of their uses. So far the active voice only is presented. We find the middle voice in 30 and the passive in 39. The perfect and pluperfect tenses in all voices do not appear before lesson 44. Contract nouns and verbs are suppressed until the fiftieth lesson. The last five lessons are devoted to *-μι* verbs. Lessons 16 and 49 are in the nature of reviews.

The dual is given throughout so that the teacher may teach it or not, as he sees fit. But there are some omissions, such as the verb *κάθηναι*, the perfect subjunctive form *λελύκω*, the perfect optative form *λελύκοιμι*, the 'Attic' second declension, some contract nouns such as *ὄστρον*, the adjectives *χαρής* and *μῆλας*, and the nouns *ναῦς*, *κέρας*, *Ἡρακλῆς*, *Ζεύς*, and *νεανίας*. The forms of most of these are given in the Summary of Forms, where the teacher can select as many of them as he thinks necessary.

The omission of a paragraph of connected Greek

narrative in each lesson may not meet the approval of many teachers. The trouble is that if this be inserted, the lessons would be too bulky or the number of Greek sentences bearing on the grammar and syntax introduced would have to be lessened, and that would be a more serious loss. The authors evidently think it better to acquire a grounding in the essentials as soon as possible and then take up the kind of connected prose for which the class is fitted. If the class is hardly ready for the *Anabasis*, there are a few pages of simplified *Anabasis* following the lessons for the infant Greeks to cut their teeth upon.

The book appears to be teachable. It is compact and crammed with things to be learned. When examining it, one is surprised that so much can be disposed of in so economical a manner.

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Woman: in All Ages and in All Countries. Volume I, Greek Women. By Mitchell Carroll. Printed for subscribers only. Philadelphia: George Barrie and Sons (1907). Pp. xxiv + 395.

This is a truly sumptuous volume, printed on Japan vellum paper and containing eight superb illustrations, each in both full- and half-tones. Beautiful books of this sort are not infrequently mediocre or poor in the letter-press, but Professor Carroll has done his work unusually well, and one rises from a perusal of the four hundred odd pages feeling that the subject has been admirably treated by a scholar of good taste and judgment.

Aside from a general introduction to the series (signed by "G. C. L., Johns Hopkins University") and the author's brief preface, the volume embraces fifteen chapters, giving an account of Greek women from the heroic age to Alexandrian times. The available sources of knowledge are said to be three: (1) the country of the Greeks; (2) literature; (3) art. The first, as the writer admits, is of comparatively slight value, while as to the third, it seems to us that the publishers have missed a great opportunity, for while the illustrations given are beautiful and interesting, yet only one is from an antique source. And yet it was possible to draw upon the splendid storehouse of Greek art, with its sculptures, vases, gems and cameos. As to Greek literary sources, the author gives ample proof that he has thoroughly exploited the field, but it will be disappointing to scholars to find that no index to his authorities is given.

Virgil's famous *varium et mutabile semper femina* (the last word unfortunately appearing as *femina*) is the series motto on the title-page, but for this volume the *ὄρι καλὸν φιλὸν αἶν* of the Muses and Graces "strikes the keynote to the music of the Greek genius". This beauty, not merely of

external form, but also of mind and soul, as set forth in Plato's immortal *Symposium*, is really the main theme of the book, and if the author does not soar into a poetic rhapsody, yet he certainly handles his subject *con amore*, treating it with uniform dignity and never allowing himself to sink into mere flippancy.

The subject is, for the most part, treated chronologically. Thus the heroines of epic, lyric and dramatic literature pass before us in the order given, though the chapter on Sappho is followed by one on The Spartan Woman and that in turn by one on The Athenian Woman. The topics naturally suggested by Attic comedy and tragedy are discussed in the chapters on Aspasia, Aphrodite Pandemus, and The Woman Question in Ancient Athens. The subject of Greek Women in Religion depends for material on all the literary fields as well as on Greek art, and might have been treated appropriately in the closing chapter of the book. Greek Women and the Higher Education is a theme associated with the history of Greek philosophy.

The chapter on Sappho is perhaps the best in the book and Professor Carroll has made skilful use of the twenty-line fragment of a poem by the Lesbian found a few years ago in the Oxyrhynchus papyri, to vindicate the character of this much-defamed poetess.

Distinctly unpleasant reading is the account of the *Hetaerae* given in the chapter on Aphrodite Pandemus—a chapter which was necessary if we were to realize that, with all its charm and beauty, Hellenic culture had its seamy and even revolting side, which, unhappily, still finds a counterpart in the civilization of the most advanced Christian lands.

But though Greece had her Lais and Phryne, she had also her Andromache, Penelope and Nausicaa; her Antigone, Alcestis, Macaria, Iphigenia and Electra; her Sappho and Corinna; her Theano, Themista and Hypatia—all of whom are sympathetically portrayed in this charming volume.

The two closing chapters make us realize that, in wifely and maternal ideals, Macedonia and Alexandria differ widely from the more purely Hellenic lands. We find it difficult to recognize Greek seemliness, restraint and humanity in the careers of Eurydice, mother of Philip, and of Olympias, mother of Alexander; or again in the conjugal relations of Arsinoë (surnamed Philadelphus) and in the lives of other Ptolemaic princesses, among whom "always existed mutual hatred and disregard of all ties of family and affection. Ambitious to excess, high-spirited and indomitable, they removed every obstacle to the attainment of power, and fratricide and matricide are crimes at which they did not pause. When the student of history sees pass before him this dismal panorama of vice and crime, he wonders whether human nature had not deserted these women and the spirit of the tigress entered into them". But